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this sufficiently indicates its somewhat popular character. The writer discusses the subliminal self, the relations of the subconscious to American explorers, pioneers in France and the New World, the evidence for survival, the nemesis of spiritism, D. D. Home and Usapia Palideno, a census of hallucinations, hypnotism and the drink habit, hypnoidization, spiritism and telepathy, and the work concludes with hints for further reading. The author states that he has received "personal counsel and aid from Professor James of Harvard and from Professor Hyslop of the American Institute for Psychic Research and from others." The author thinks that such studies provide a corrective for the conclusions toward which the investigations of the psychopathologists tend, despite the fact that they have done much to alleviate human suffering. It is sufficient characterization of the work to say that the author is in quest of proof of a future life and thinks he finds it from these studies.

Plato's Psychology in its Bearings on the Development of Will, by MARY HAY WOOD. Harry Frowde, New York, 1907. pp. 62.

This master's thesis is really a valuable addition to the apparatus of the student of Plato. The author gathers his general views about mental activities, whole and part concerning appetite, emotion, thought, reason, will, and brings the various important passages together under each of these heads, showing excellent knowledge of the author in the original.

Modern Classical Philosophers. Compiled by Benjamin Rand. Houghton, Mifflin & Company, Boston, 1908. pp. 740.

This book presents in a series of extracts some of the essential things of the chief philosophic systems from Bruno to Herbert Spencer both inclusive. It is a history of modern philosophy based upon selections from the original text which are translated from the original into English. The author has sought to apply the case system used in teaching law. The work seeks to enable the reader to discover at once the content and method of the great and philosophic masters of modern times. The writers included are Bacon, Hobbs, Descartes, Spinoza, Liebnitz, Locke, Burke, Hume, Condillac, Kant, Fichte, Hegel, Schopenhauer, Comte, John Stuart Mill.

Lucretius, Epicurean and Poet, by JOHN MASSON. John Murray, London, 1907. pp. 453.

This book is really a Godsend to all teachers of the history of philosophy. It is comprehensive and learned and treats of the times of Lucretius; his life, his influence on his own age; the origin of the atomic theory; the atom of Lucretius; the birth of the world; how modern science bridges over the gulf between atoms and living things, the controversy as to the potency of matter; Epicurean psychology; atomic declination and free will; the theory of images; the Epicurean gods; the world as conceived by Lucretius; the roots of Epicureanism, Democritus; Epicurus as an ethical teacher; poetry and science; what the world owes to Lucretius; his teaching and personality.

The Will to Doubt: an essay in philosophy for the general thinker. By ALFRED H. LLOYD. Swan, Sonnenschein & Company, London, 1907. pp. 285. (Ethical Library.)

Truth, the author premises, has neither visible form nor body, is without habitation or name, like the Son of Man it hath not where to lay its head. This work is designed to be in some sense an introduction to philosophy, although it is really addressed quite as much to the general reader. The author seeks to meet a real emergency of the

day, namely, the doubt that is now so much abroad and fraught with so much danger and the evil effects of which are so often charged up against universities. His thesis is that doubt is essential to real belief. Hence his first chapter is the confession of doubt and then follows an account of the difficulties in the ordinary view of things, especially that of science since its rise. Its limitations are thought to be objective, specialistic, agnostic, although there may possibly be value in these essential defects of experience. The writer discusses, too, the personal, the social, the vital and the formal in experience. Descartes is taken as an early modern doubter. The most elaborate chapter is a characterization of the doubter's world, which is reality without finality; while really there is perfect sympathy between the spiritual and the material and a genuine individuality culminating in immortality. The last theme is doubt and belief. There is no closer approximation to the very basis of duty than the principle: Whatever is right; and this is the summing up of the whole matter.

Erotische Ästhetik, by ERNST SUBAK. Ernest Hoffman, Berlin, 1908. pp. 79.

To this curious mind, the psychic activities are the highest form of an æsthetic sex function. The pleasure of procreation is irradiated into and diffused through all art and even science, and every form of knowledge which is penetrated by any degree of interest and appreciation. Love in ascribing worth to a person does so to conserve the lover's own ego. Æsthetic appreciation is a sex function of the brain. Music, fine arts, philosophy, categories of knowledge of the external world, are explained so simply and beautifully and easily that it really is a marvel that it was left to our late day and to this youthful writer to explain all the problems of the noetic world at once by his "erotic æsthetics."

L'Idéal Moderne: La Question Morale—la Question Sociale—la Question Religieuse, by PAUL GAULTIER. Hachette & Cie, Paris, 1908. pp. 355.

The writer divides his exposition of the subject into three parts: moral, social and religious. In the first, he shows its independence, describes the renaissance of the antique ideal and defends individualism. In treating social morality he lays down the laws of public and private charity and solidarity, for justice and injustice, for the social antinomy that arises between liberty and equality, and finds its solution in liberal socialism. He then discusses the relations between religion and morals, and between science and faith, with a history of the latter and of revelation; and to conclude, characterizes the religion of the modern spirit. He retains the point of view of what he calls integral spiritualism.

Morals: a treatise on the psycho-sociological basis of ethics, by G. L. DUPRAT. Translated by W. J. Greenstreet. The Walter Scott Publishing Company, London, 1903. pp. 382.

The writer first treats of the method, discussing under its caption ethics, metaphysics, religion, scientific morality and the modes of ethical research. In the second part, under the caption of the psychological ideal, he treats the moral will, liberty and morality, the moral tendencies, the moral individual, determinism and immoral actions. Under the social ideal, he treats of social evolution, rights, the state, the economic organization, the family, friendship and the collective sentiments; and under part four, the struggle against immorality, the ethical sanction and moral education. As a whole the work is somewhat abstract, but it breathes the spirit of Ribot, Paulhan, Janet, Ferri and others.